THE DESIGN OF MERDEKA BELAJAR KAMPUS MERDEKA CURRICULUM AT STATE AND PRIVATE HIGHER EDUCATION IN CENTRAL JAVA
(Review of Islamic Religious Education Curriculum)

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ABSTRACT

This study examines the design of Merdeka Belajar Kampus Merdeka (MBKM) curriculum at the state and private higher education in Central Java (review of Islamic Religious Education curriculum). This research was a field study with a descriptive qualitative method. The data source was obtained by conducting interviews, observation, and documentation. Data analysis was done by grouping, reducing, presenting data, and drawing conclusions. The results showed that the design of MBKM PAI in Central Java had been divided into two forms. First, the design of MBKM is based on study programs, which in this design are usually run by Islamic tertiary institutions that have Islamic education study programs. In this design, the most obvious problem is the late completion of the final assignment, so the solution is to make the students work on their thesis in the seventh semester. Second, the MBKM design is based on subjects, which is usually done by public universities that do not have study programs PIE. So the readiness of students for field practice needs to be improved. Accordingly, it is necessary to make group assignments. Apart from that, the problem is the lack of credits, so additional tasks need to be addressed.

Keywords: Design, MBKM Curriculum, State and Private Universities, PAI

A. INTRODUCTION

The education curriculum in Indonesia is fundamental because it is the arrangement or design of subjects to guide for implementation of education (Kemendikbud, 2020). However, it does not mean the curriculum is fixed and absolute in educational institutions. The era of development requires educational institutions to be adaptive to meet the need of society. These changes would continue to occur in the future. Historically, it was noted that the curriculum dynamics changes in education began before the independence of Indonesia until now with the implementation of the 2013 curriculum. These changes are intended so that education in Indonesia is getting better and constantly innovating towards perfecting the curriculum by adjusting the needs of students from time to time. Curriculum changes are not only at the school level but also higher education.

In 2020, the government had Merdeka Belajar Kampus Merdeka (MBKM) policy. This policy aims to encourage students to master various fields of knowledge according to their expertise so that students are expected to be ready to compete in the global world. This policy also provides opportunities for students to choose the courses they will take according to their interests. MBKM encourages students to seek renewal in each period so that the resulting changes and innovations can make a maximum contribution to the progress of a nation and have quality human resources (Urfatullaila et al., 2021, pp. 14–22). Universities must be able to design and implement creative learning so that students can achieve maximum learning (Direktorat Jendral Pendidikan Tinggi Kementerian Pendidikan dan Kebudayaan, 2020). The MBKM program provides solutions for forms of learning in the digital era so that each student has many opportunities to work and contribute outside the campus through various activities (Dzikria & Narulita, 2021, pp. 229–234). In addition, the MBKM program also aims to prepare students for the world of work, for example, in the internship program. With the MBKM, students will know, care more and prepare for what they need in the future (Meke et al., 2021, pp. 675–678).

MBKM as a program to regulate higher education is a good step in preparing competent students for the future. Nowadays, society has faced digitalization as a sign of the 4.0 industrial revolution era that makes them experience uncertainty. It creates anxiety for individuals, community groups, organizations, and companies. Anxiety experienced by individuals is mainly related to economic problems, such as job loss and economic downturns, that might trigger other issues, such as family problems, children's school fees, health, and the family's basic needs. Such conditions put individuals under pressure (stress)

which can impact the family (Esturgó-Deu & Sala-Roca, 2010). Therefore, the MBKM would prepare students for the challenge of the uncertainty of the future. The implementation of MBKM in higher education in the era of the industrial revolution 4.0 is a fundamental concept of the industrialization of education. In this case, Sallis equates the world of education with industry, which requires educational institutions to be adaptive (Sallis, 2012, pp. 8–10).

The MBKM curriculum is a progressive basic concept in preparing students to face challenges in the future, so this is good for continuing education in higher education. Even though the MBKM curriculum has established its application, in reality, the MBKM curriculum in higher education has a different design. Ni'mah and Sari said that the implementation of MBKM PAI in higher education was usually inseparable from the preparatory curriculum in the university (Ni'mah & Sari, 2022). Likewise with universities in Central Java, where many universities are spread across various regions, including the Semarang area, which is now the center of higher education in Central Java. Universities in Semarang vary, including private and public universities and Islamic private and public universities. Of the four categories, there is uniqueness in the application of MBKM from each tertiary institution. Among them are at Semarang State University (UNNES), Walisongo Islamic State University (UIN), Wahid Hasyim University (UNWAHAS), and Semarang PGRI University (UPGRIS).

The different designs of the MBKM at UNNES, UPGRIS, UIN Walisongo, and UNWAHAS can be seen from the categorization of each higher education, especially when talking about Islamic Religious Education (PAI) in each higher education. It is known that UNNES and UPGRIS, as public universities, have placed PAI as a general subject that does not have a study program (UPGRIS, 2009; UNNES, 2007). Whereas UIN Walisongo and UNWAHAS, as Islamic higher education, PAI includes in departments with more in-depth disciplines (FITK UIN Walisongo, 2020; UNWAHAS, 2021). Hence, the MBKM designs vary and differ in each institution. Based on the background above, this study intends to examine "The Design of MBKM in State and Private Higher Education in Central Java (Review of Islamic Religious Education Curriculum)", which is focused on four institutions in Semarang: UNNES, UPGRIS, UIN Walisongo, and UNWAHAS. Accordingly, this research was based on research questions which include: 1) Why does the MBKM (Merdeka Belajar Kampus Merdeka) program implemented at the state and private higher education in Central Java (Review of Islamic Religious Education Curriculum)? 2) How is the Design of MBKM (Merdeka Belajar Kampus Merdeka) at the state and private higher education in Central Java (Review of Islamic Religious Education Curriculum)? 3) What are the

problems in the Design of MBKM (Review of Islamic Religious Education Curriculum) in the state and private higher education in Central Java (Review of Islamic Religious Education Curriculum)?

B. LITERATURE REVIEW

This study investigated MBKM Design in the PAI curriculum at public and private higher education in Central Java. From the literature review, many universities have implemented the MBKM system in their learning. However, these studies have yet to specifically examine the MBKM design in the PAI curriculum in Central Java. To find out more in detail, the following are literature reviews of this study:

First, a journal written by Shelly Andari et al., entitled "Student Exchange Program of Merdeka Belajar-Kampus Merdeka (MBKM) in Covid-19 Pandemic", explained that the MBKM program was carried out in the Department of Management, the Faculty of Educational Science, University of Surabaya. This program was carried out online, considering the pandemic still emerged. The management of the MBKM program consists of several activities: planning, implementation, and evaluation. This research became a reference for other universities in implementing the online MBKM (Andari et al., 2021, pp. 30–37).

Second, research by Tuti Marjan Fuadi and Dian Aswita entitled "Merdeka Belajar Kampus Merdeka (MBKM): Bagaimana Penerapan dan Kendala yang dihadapi oleh Perguruan Tinggi Swasta di Aceh", revealed that the challenges of private higher education in implementing KBKM varied, including 1) there are still minimal partner campuses, 2) collaboration between higher education and outside parties is still lacking, 3) there is no budget from the foundation, 4) the quality of human resources for lecturers and students is not maximized. 5) lack of adaptation of the IQF and the MBKM curriculum (Fuadi & Aswita, 2021, pp. 603–614).

Third, the journal was written by Kriswanda Krishnapatria entitled "Merdeka Belajar-Kampus Merdeka (MBKM) Curriculum in English Studies Program: Challenges and Opportunities." Krishnapatria explained that the main problem in implementing the MBKM curriculum was administration, such as establishing partnerships between study programs and external parties. However, with pandemic conditions, the MBKM program can be implemented online regarding administration and learning (Krishnapatria, 2021, pp. 5–48).

Fourth, the journal written by Mambarasi Nehe with the title "Kampus Merdeka dalam Menghadapi Era Revolusi Industri 4.0 di Masa Pandemik di STKIP Setia Budhi" showed that

the implementation of the MBKM in STKIP Setia Budhi was a campus teaching program. This program was attended by 19 students from two study programs, which were Primary School Teacher Education (PGSD) and Indonesian Language Education (PBI), and 5 Field Supervisors (DPL). Students will gain experience outside campus through the program (Nehe, 2021, pp. 13–19).

Fifth, the journal from Sitti Latifah entitled "Pertukaran Pelajar Unram-UPM: Inovasi Pembelajaran MBKM Dalam Menumbuhkan Ketangguhan Lulusan Sarjana Kehutanan" showed that the purpose of the student exchange program was to provide students with learning experiences obtained from outside the institution. The form of student exchange for five years emphasized seminars, community service, lectures, field practice, and student mobility in 2015-2019. The program's success could be seen when the University of Mataram can compete and achieve the highest scores in every forestry program *(Latifah et al.*, 2021, pp. 46–51).

Table 1.1

Similarities and Distinctions with Prior Research

No	Research	Similarities	Distinctions	Novelty
1	Shelly Andari *et al.*, "Student Exchange Program of Merdeka Belajar-Kampus Merdeka (MBKM) in Covid-19 Pandemic"	The MBKM program	Department of Management, FIP	MBKM in the PAI curriculum at PTN and PTS
2.	Tuti Marjan Fuadi and Dian Aswita "MBKM: Bagaimana Penerapan dan Kendala yang dihadapi oleh Perguruan Tinggi Swasta di Aceh"	The MBKM program	The Challenges of Private Universities	
3.	Kriswanda Krishnapatria, "Merdeka Belajar-Kampus Merdeka (MBKM) Curriculum in English Studies Program: Challenges and Opportunities"	The MBKM program	English Study Program Curriculum	

4.	Mambarasi Nehe "Kampus Merdeka dalam Menghadapi Era Revolusi Industri 4.0 di Masa Pandemik di STKIP Setia Budhi"	The MBKM program	Kampus Mengajar	
5.	Siti Lattifah "Pertukaran Pelajar Unram-UPM: Inovasi Pembelajaran MBKM dalam Menumbuhkan Ketangguhan Lulusan Sarjana Kehutanan"	The MBKM program	MBKM Learning Innovation	

The elaboration of those prior research showed that the MBKM design had been carried out and applied with many variations by universities. The study above concludes that apart from referring to government guidelines, the MBKM design is also adapted to the needs, majors, and program focus intended by each institution. Among those that have been implemented are Kampus Mengajar programs and student exchanges. At the same time, the departments that have implemented it were management and english. In this study, MBKM will be seen in the PAI curriculum in public and private universities in Central Java. It is hoped that by studying four tertiary institutions: UNNES, UPGRIS, UIN Walisongo, and UNWAHAS, a collaborative design can be obtained.

C. METHOD

This research is descriptive qualitative research, so that data on the design of MBKM at public universities and private universities in Central Java (a review of the curriculum of Islamic education) are presented descriptively following the data obtained from each of the universities studied: UNNES, UPGRIS, UIN Walisongo, and UNWAHAS. This research is qualitative field research, so the data collection in this study used observation, documentation, and interview techniques. In collecting the data, it was intended to explore data about 1) Why does the MBKM (Merdeka Belajar Kampus Merdeka) program implemented at the state and private higher education in Central Java (Review of Islamic Religious Education Curriculum)? 2) How is the Design of MBKM (Merdeka Belajar Kampus Merdeka) at the state and private higher education in Central Java (Review of Islamic Religious Education Curriculum)? 3) What are the problems in the Design of MBKM

(Review of Islamic Religious Education Curriculum) in the state and private higher education in Central Java (Review of Islamic Religious Education Curriculum)? So the collected data was analyzed using a descriptive qualitative analysis approach. Analysis was carried out by grouping data, reducing data, presenting data, and drawing conclusions (Matthew & Huberman, 1984).

D. RESULT AND DISCUSSION

Geographically, Semarang is an area on the northern coast of Central Java and is also the seat of government in the province. Not only the center of government, but Semarang is also the center of education in Central Java. There are many universities in this area. Among them are UNNES, UPGRIS, UIN Walisongo, and UNWAHAS.

1. A Glance at the Universities

a. Semarang State University

Semarang State University (UNNES) is a university with a conservation perspective. UNNES's vision is to become a university with a conservation perspective and international reputation. Conservation insight means a perspective and behavior-oriented attitude towards the conservation principles (preservation, maintenance, care, preservation, and development) of natural resources and socio-cultural values. This principle is the basis for Tri Dharma activities in higher education. Internationally reputable means a university with a good image and reputation in international relations and is a reference in the Tri Dharma activities in higher education at the international level.

As an educational institution, UNNES is determined to develop into a home of knowledge for developing superior civilizations. With that determination, UNNES maintains its identity as a scientific institution to develop the potential of Indonesian human resources to build national excellence and benefit humans and humanity. Becoming a house of knowledge means that UNNES always uses knowledge as a basis for every activity. Scientific activities are represented as intra and extracurricular, as well as academic and non-academic fields. UNNES' vision is to become a university with a conservation perspective and international reputation. While the missions of UNNES are as follows (UNNES, 2016):

1) Organize and develop education in educational and non-educational programs that are outstanding with a conservation perspective and have an international reputation.

2) Develop and create science, technology, art, culture, civilization, and sports with an international reputation and conservation perspective.

3) Disseminate science, technology, arts, culture, and sports with an international reputation and conservation perspective; and

4) Building and developing institutional cooperation to strengthen internationally reputable institutions.

Among the vision and mission, UNNES also formulates goals as follows:

1) Creating an ideal culture in education through efforts to preserve and develop the value of knowledge and beliefs with a conservation perspective.

2) Realizing educational institutions and governance that are effective, creative, and productive with a conservation perspective and an international reputation.

3) To produce educators, educational staff, academics, and professionals with excellent competence in science, technology, arts, and sports with a conservation perspective.

4) Producing and disseminating works on science, technology, art, and sports with a conservation perspective and international reputation; and

5) Establish institutional cooperation in supporting the strengthening of internationally reputable institutions.

b. The University of PGRI Semarang

PGRI Semarang University, commonly called UPGRIS, is a higher education located in Semarang City, Central Java. It is always comprehensively and genuinely committed to providing the best educational services at both undergraduate and postgraduate levels. The curriculum is based on KKNI and SNdikti and adapted to the Merdeka Belajar Kampus Mengajar (MBKM) curriculum. The implementation of MBKM is expected to create progressive and flexible learning supported by better and optimal campus infrastructure facilities. The mission of UPGRIS is "To become a university that excels and has an identity". While its mission is "To organize Catur Dharma (Education, Research, Community Service, and Exemplary) to form intellectuals and leaders who are superior and have the national character for the benefit of life". The goals of UPGRIS are summarized in the following aspects (UPGRIS, 2014):

1) To form distinguished intellectuals with a good character for the benefit of life.

2) Forming leaders who are superior and have a national character.

3) Developing and disseminating science, technology, culture, and art with a global outlook, national commitment, and local wisdom

4) Build a dignified life.

c. State Islamic University of Walisongo Semarang

State Islamic University of Walisongo Semarang (UIN) was established on April 6, 1970, through the decision of the Minister of Religion of the Republic of Indonesia, KH. M. Dachlan, No. 30 and 31 in 1970. The early history of its establishment, UIN, which was initially named IAIN, had five faculties spread across several cities in Central Java, i.e., the Faculty of Da'wah in Semarang, the Faculty of Syari'ah in Bumiayu, the Faculty of Syari'ah in Demak, the Ushuluddin Faculty in Kudus, and the Tarbiyah Faculty in Salatiga. The clerics carried out the establishment of Islamic Religious faculties in several areas sporadically as representatives of religious leaders and santri bureaucrats. The establishment of UIN Walisongo must align with the community's needs, which incidentally is santri in Central Java. It is because Central Java is an area that has a substantial pesantren base. Thus Islamic higher education institutions must stand in this region.

UIN Walisongo Semarang is a state Islamic university in Semarang. The UIN Walisongo location consists of three locations or is called campus 1 (Walisongo Street No. 3-5 Semarang 50185, Central Java), campus 2 (Prof. Hamka Street, Ngaliyan, Semarang City 50185, Central Java), and campus 3 (Prof. Hamka, Ngaliyan, Semarang City 50185, Central Java). UIN Walisongo's vision is "The leading Research Islamic University based on the unity of Science for humanity and civilization in 2038)". While its mission is (UIN Walisongo, 2017):

1) Organizing education and teaching of science and technology based on the unity of science to produce professional graduates who have akhlak al-karimah;
2) Improving the quality of research for the benefit of Islam, science, and society;
3) Carrying out valuable services for community development;
4) Exploring, developing, and applying local wisdom values;
5) Growing cooperation with various institutions on a regional, national and international scale;
6) Realizing institutional management professionals with international standards.

Following the vision and mission mentioned above, the goals of UIN Walisongo are as follows:

1) Organizing education and teaching of science and technology based on the unity of science to produce professional graduates who have akhlak al-karimah;
2) Improving the quality of research for the benefit of Islam, science, and society;
3) Carrying out valuable services for community development;

4) Exploring, developing, and applying local wisdom values;

5) Growing cooperation with various institutions on a regional, national and international scale;

6) Realizing institutional management professionals with international standards.

d. The University of Wahid Hasyim Semarang

The University of Wahid Hasyim (Unwahas) Semarang was founded on August 8, 2000, and is located in Semarang, Central Java. Its establishment is a mandate from Nadlatul Ulama (NU), summarized in the Articles of Association Chapter IV Article 06. These chapters and articles explained that in achieving goals, one thing that can be done is education, teaching, and culture. Accordingly, it is necessary to establish higher education. To become a higher education development target, Unwahas has a vision: "To become a superior university at the national and international levels in transforming science, technology, and art with Islamic *ahlussunnah wal jamaah* values in 2025". While the missions are as follows (Unwahas, 2018):

1) Organizing and developing education that has a competitive advantage in science and technology with the character of Islam Aswaja at national and international levels.

2) Carrying out the development of studies, research, and pioneering discoveries and publishing science and technology with the character of Islam Aswaja.

3) Organizing and developing community service based on science and technology research results with the characteristics of Islam Aswaja.

4) Establishing cooperation with various parties inside and outside the country for institutional strengthening, development and excellence.

5) Implementing sound corporate governance.

2. The Fundamentals of MBKM in Higher Education

a. Government Regulations

The MBKM program is one of the policies of Nadiem Makariem, Minister of Education and Culture. Therefore, the application of MBKM in higher education is always based on government regulations or laws as follows (Direktorat Jendral Pendidikan Tinggi Kementerian Pendidikan dan Kebudayaan, 2020):

1) Law Number 20 of 2003 concerning the National Education System.

2) Law Number 12 of 2012 concerning Higher Education.

3) Law Number 6 of 2014 concerning Villages.

4) Government Regulation Number 04 of 2014 concerning the Implementation of Higher Education and Management of Higher Education.

5) Presidential Regulation Number 8 of 2012 concerning IQF.

6) Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 3 of 2020 concerning National Higher Education Standards.

7) Regulation of the Minister of Villages, Development of Disadvantaged Regions, and Transmigration Number 11 of 2019 concerning Priority for Using Village Funds for 2020.

8) Regulation of the Minister of Villages, Development of Disadvantaged Regions, and Transmigration Number 16 of 2019 concerning Village Deliberations.

9) Regulation of the Minister of Villages, Development of Disadvantaged Regions, and Transmigration Number 17 of 2019 concerning General Guidelines for the Development and Empowerment of Village Communities.

10) Regulation of the Minister of Villages, Development of Disadvantaged Regions, and Transmigration Number 18 of 2019 concerning General Guidelines for Village Community Assistance.

b. Kebijakan Lembaga

In general, each institution's policies in the MBKM are the same. The main principles of the MBKM policy are contained in Permendikbud Number 3 of 2020 concerning National Higher Education Standards, in article 18. It is explained that fulfilling the period and study load for undergraduate or applied undergraduate students can be implemented:

1) Following the entire learning process in study programs at higher education according to the study load period;

2) Participate in the learning process within the study program to fulfill part of the study load period, while the rest follow the learning process outside the study program at the same or different higher education, in the same or different study programs.

There are two main messages contained in the Permendikbud policy, which at the same time must be a reference in developing the MBKM curriculum. First, to obtain learning outcomes, students fully take courses in their study program; secondly, to get learning outcomes, some lessons can be taken from outside the study program, both within higher education and at other institutions, including internships in the field. Accordingly, UNNES, UPGRIS, UIN Walisongo, and UNWAHAS in their respective institutions have implemented the MBKM program through government policies, then towards institutional/university

policies and then carried out in each study program and subject, including PAI (FITK UIN Walisongo, 2020; UNWAHAS, 2021; UPGRIS, 2009; UNNES, 2007).

c. Market Needs

The development of science and technology requires changes in the education system to adapt to the times. We are currently in the Era of the Industrial Revolution 4.0, when information and communication technology has taken over many human jobs and tasks. In the 21st century, Human Resources (HR) are no longer required to have manual procedural skills but are more needed to think critically and creatively, communicatively, collaboratively, and problem-solving. Proficiency in the 21st century is oriented towards integrating knowledge, skills, and attitudes, including mastery of ICT. It could be developed through the following:

1) Critical thinking and problem-solving skills;

2) Communication skills;

3) Creative and innovation skills;

4) Collaboration skills.

To anticipate those demands, students must be prepared to face the working world, live in society, and become productive citizens. Thus, to produce human resources who can compete in the era of the industrial revolution 4.0, it is necessary to master knowledge and skills (i.e., cognitive, interpersonal, and intrapersonal skills) (Priatna, 2019, pp. 42–48). On the other hand, the implementation of MBKM PAI also refers to requests from partner institutions which are increasingly massive. Anas Rohman, Head of the PAI FAI Unwahas Department, said that:

> Many educational institutions ask students to be apprenticed at their institutions. They feel happy when students can help. It shows a mutual benefit between institutions and universities or study programs (Rohman, 2022).

3. Desain of MBKM PAI in Central Java

MBKM, as a new idea in education, especially in higher education, has become natural if adaptation is needed. Each institution can have characteristics that can distinguish one from another. Ni'mah and Sari said that the implementation of MBKM PAI in higher education was usually inseparable from the initial curriculum before the MBKM (Ni'mah & Sari, 2022), including several universities in Central Java, such as UNNES, UPGRIS, UIN Walisongo, and UNWAHAS. Among these universities, it is at least known that there are two forms of MBKM PAI designs; 1) based on Study Program and 2) based on course subjects.. It

is based on the readiness of PAI in each higher education. UIN Walisongo and UNWAHAS, a well-established PAI study program since long ago (FITK UIN Walisongo, 2020), (UNWAHAS, 2021), while UNNES and UPGRIS are only based on existing PAI subjects (UNNES, 2007), (UPGRIS, 2009). It is followed by an explanation of MBKM based on study programs and subjects;

a. Desain of MBKM based on PAI Department

At UIN Walisongo Semarang, the MBKM PAI curriculum design has been prepared following the basic principles of implementing MBKM: 86 credits have been taught in semesters 1-4 in the form of lectures in the class, department, and following the discipline and the basics of PAI. Whereas in semesters 5-7, the courses consist of 60 credits in the form of student exchanges inside and outside universities, apprenticeships, teaching assistants, thematic KKN, and even thesis writing that can be started s since the beginning of semester 7. It allows students to complete the study in 7 semesters (FITK UIN Walisongo, 2020). The implementation of field courses for three semesters, or the equivalent of 60 credits in MBKM, according to Krisnanik et al., is an effort to produce graduates who are competent and able to solve complex problems, think critically and creatively, and coordinate with others. Further, the students are hoped to have the ability to assess and make decisions, human management skills, emotional intelligence, negotiate, cognitive flexibility, and be service-oriented and competitive. Therefore, they will be ready to face the new standard era of the industrial revolution 4.0 (Krisnanik et al., 2021, pp. 138–142). Kasan Basri said that:

> We have been preparing for this program for a long time. Now the courses are nearly directly focused on each student's concentration, and the introductory courses have finally been trimmed. In the past, there were still a lot of introductory courses in semesters 1 and 2, but now it is not. But yeah, indeed, we admit that we have to go the extra mile and build partnerships with faculties, study programs, or also outside the campus (Kasan Basri, 2022).

The MBKM curriculum at UIN Walisongo Semarang has 146 credits, allowing it to be completed in only 7 semesters. There is an additional 6 credits from the minimum requirement proclaimed by the directorate of higher education which only amounts to 140 credits (Direktorat Jendral Pendidikan Tinggi Kementerian Pendidikan dan Kebudayaan, 2020). Likewise, the MBKM PAI curriculum in UNWAHAS also totals 140 credits (UNWAHAS, 2021). Not much different from UIN Walisongo Semarang, MBKM design at UNWAHAS starts with courses in class for 4 semesters (from semesters 1-4) with a total of 80 credits, 6 credits less than UIN Walisongo Semarang. During these 4 semesters, the course at the PAI department in UNWAHAS will focus on Islamic Religious education disciplines

and a few additional introductory courses, which usually include Aswaja, which is the hallmark of UNWAHAS (UNWAHAS, 2021). Fitriya Martani said that:

> Of course, in the first four semesters, we focused on teaching Islamic education and additional general education, such as Pancasila, Indonesian. There is also Aswaja as our compulsory subject (Fitriya Martani, 2022).

The application of MBKM PAI at UNWAHAS will be increasingly visible when it enters semesters 5-7 because, in these three semesters, many lecture activities are carried out outside study programs, even outside universities to do internships, student exchanges, teaching assistants, and thematic KKN (UNWAHAS, 2021). It is, of course, similar to what is at UIN Walisongo Semarang. At UNWAHAS, there is a provision for student exchange between departments within higher education, excluding the pharmacy and medical departments. Also, thesis writing can start in semester 8 (UNWAHAS, 2022).

Table. 1.2 MBKM PAI UIN Walisongo and UNWAHAS

| Institution | Semester | | | | | Number of Credits |
	1-4	5	6	7	8	
UIN Walisongo	Study in PAI Department with Islamic education disciplines	• Internship • Teaching Assistant	• Student Exchange	• Internship • Thematic Community Service Program (KKN) • Final Thesis		146
UNWAHAS	Study in PAI Department with Islamic education disciplines	• Internship • Teaching Assistant	• Student Exchange	• Internship • Thematic Community Service Program (KKN)	• Final Thesis	140

b. Desain of Course-based MBKM

MBKM PAI is not only implemented in the PAI department but also in PAI courses in public tertiary institutions. As is known, PAI in public higher education is a means of building Islamic values and character for students in worship and social life (Amin, 2013, p. 2). Considering the importance of the role of PAI in higher education, every institution must

teach PAI as a subject to its students. It is in line with the Law of the Republic of Indonesia No. 20 of 2003 in CHAPTER V, article 12, paragraph 1, and CHAPTER X, article 37, paragraph 2, which regulate Islamic religious education as a right for students and must be held by educators (Kemenristek, 2016). Therefore, every higher institution always provides PAI for its Muslim students. In the case of UNNES and UPGRIS, both are public tertiary institutions but teach PAI to their students by implementing MBKM.

At UNNES, the MBKM design has also been applied to PAI subjects, even though they do not have the department. Therefore, PAI at UNNES and UPGRIS is a general subject that must be taken by every Muslim student in semester 2. In the PAI subject at UNNES, each student is demanded with 2 credits, 14 face-to-face classes and assignments, and two written exam meetings (e.i., mid-semester and final-semester) (Qutni, 2022a). During one semester of PAI subjects at UNNES, students were also assigned internship visits to institutions outside the university apart from discussions in class. Mrs. Darul Qutni said it, said:

> To be honest, it is quite difficult to implement MBKM in Islamic education courses because we are limited in the number of credits. And to be honest, these students' understanding of Islam differs from students on Islamic campuses, so we have many courses in the class. (Darul Qutni, 2022).

However, sometimes there are several course themes that we assign to students to go into the field to observe how things work in the field. Yeah, it is like there is a discussion here about moderate Islamic insights. We assign children to go to the Kesbangpol so that they know how the real world teaches it. Apart from that, there is also thematic memorization of verses from the Qur'an (Sunan, 2022a). As stated by Sunan:

> Change is inevitable in life. So we welcome the coming of the MBKM, but I admit that the PAI course is a general course with no department, so applying to the MBKM is difficult. However, yes, usually, I do not give additional assignments myself and also the task of going directly into the field; the main thing is according to the theme of the discussion. Yes, like if there was a theme about Islam and religious harmony here, we assigned them to go to the field to observe this phenomenon, such as when we took the theme about Sunan Kudus or Sam Poo Kong. The main thing is that we do not limit it, and we let them observe social problems according to the theme of the course, and there is also memorizing short verses and only a few of them (Sunan, 2022b).

Research activities in MBKM PAI at UPGRIS are intended to build students' sensitivity to phenomena that occur in society. It is based on the main principle of research to foster a sense of empathy in researchers so that researchers can capture phenomena as they are (Abdussamad, 2021). With this sense of empathy, a researcher will perceive and live as if he were the actor and part of the study (Gustini, 2017, pp. 17–34).

Table. 1.3 The MBKM PAI of UNNES and UPGRIS

Institution	MBKM of PAI Subject				
	Semester	Assignment	Credits	Output	Partnership
UNNES	2	• Internship • Thematic Memorization	2	• Report • Verse Memorization	• Specified Institution
UPGRIS	1	• Small research • Thematic Memorization	2	• Report • Verse Memorization	• Free, according to discussion theme

4. Problems and Solutions in MBKM Design in Central Java

a. The Design of Department-Based MBKM

MBKM is a new program in higher education. Thus, it is natural that in its design, there are still various problems faced by each tertiary institution. As Hasanah commented, the application of MBKM is a breakthrough at the higher education level, which can bring quality improvements and foster highly competitive graduates. Therefore, all preparations are needed during this transitional period so that all new problems and challenges can be adequately resolved (Hasanah, 2022, pp. 26–40). From this understanding, the problem in the MBKM design was that the assignment is way too long, so the time to do the final thesis is late. Here is the explanation:

MBKM is a new program in higher education, so it may have become natural if it does not have a perfect design, and there are still many pros and cons. As in general understanding, we know that everything new must bring doubt and confusion because the new norms that have replaced the old norms have yet to be crystallized (Raho, 2019). Likewise, with the MBKM design of the PAI department at UNWAHAS, which is also new, it is only natural that it still confuses every practitioner. As stated by Laila:

> Indeed, the weakness is that we may not be able to finish college before the 8th semester. The problem is that because of this program, the children start working on their thesis in the early 8th semester, so it might be a bit late (Laila Ngundung Zulfa, 2022).

At UNWAHAS, the implementation of MBKM PAI is considered to take up much time because of its various programs. Writing a thesis would begin in the early 8th semester (UNWAHAS, 2022). Consequently, it will affect students to complete the study on time and even finish it more than the 8th semester. It is, of course, a particular problem for the PAI department at UNWAHAS. Thus, it is necessary to reconsider the application of MBKM PAI so it can allow students to graduate on time and early. As in this case, it has been

implemented at UIN Walisongo that thesis research can start as early as semester 7. It allows students to complete study in only 7 semesters (FITK UIN Walisongo, 2020). Kasan Basri said that:

> We have been preparing for this program for a long time. Now the courses are almost directly focused on each student's concentration, and the introductory courses have finally been trimmed. In the past, in semesters 1 and 2, there were still a lot of introductory courses, but now it has yet to be. However, yes, indeed, we admit that we have to go the extra mile and build partnerships with faculties, departments, or also parties outside the campus; even now in the 7th semester, students can submit a thesis title and start working on it (Kasan Basri, 2022).

With this, the MBKM design in studies should be able to make students more active and creative so that this allows them to efficiently complete their final assignment (thesis) due to a large amount of field experience. Therefore, starting the thesis project at the beginning of semester 7 at the PAI department is necessary.

Table. 1.4 Problems and Solutions in Department-Based PAI Curriculum Design

NO	Design	Problems	Solutions
1.	Field assignments that are too long	1. The thesis is late	1. Start working on the thesis at the beginning of semester 7

b. Problems and Solutions in Subject-Based MBKM

1) Lack of credits (SKS) and assignment solutions

In implementing MBKM based on PAI subjects, it must be considered that the main factor for the ineffectiveness is the lack of credits in PAI courses. In this case, the MBKM PAI is carried out at UNNES and UPGRIS; in both universities, the MBKM PAI is based on subjects with only 2 credits (Qutni, 2022a; Sunan, 2022a). The minimum number of credits means that students are limited in studying Islam, which limits the space for students to explore the knowledge gained in class with activities in the field. As is known, SKS is a semester credit system in which there is a learning load for students, where each credit is a description of one face-to-face hour, an hour of structured assignment, and an hour of independent activity (Supriyanto, 2018, p. 109). With this, the implementation of MBKM PAI at UNNES and UPGRIS only has two hours of face-to-face learning, two hours of structured assignments, and two hours of independent activities. With this amount, it may be felt lack if PAI subjects at UNNES and UPGRIS apply the MBKM system. As said by Qutni:

> To be honest, it is pretty tricky to implement MBKM in Islamic education courses because we are limited in the number of credits, and to be honest, these children's understanding of Islam is different from students at Islamic universities, so we do have

many lectures in the class. I personally explain a lot of basic concepts in Islam to children; if you are on an Islamic campus, you do not have to. We also allow them to learn independently but under supervision (Darul Qutni, 2022).

As stated by Sunan:

If we are here, we are ready for this MBKM. Yet, we admit, in my personal opinion, with the MBKM, the number of credits should also be increased because students also need to learn in the field. So yes, there are currently two credits for PAI and no more additions, so yes, we are still able to give a lecture in class, and we give additional assignments to do a little research in the field according to the discussion themes they get. At least that way, these children also learn in the field (Sunan, 2022b).

The lack of credits in implementing MBKM PAI has caused an imbalance in learning because MBKM, apart from studying in the classroom, also requires students to study outside or even practice directly in the field. Therefore, to get around this, both UNNES and UPGRIS implemented a field assignment system to balance classroom lectures and practice in the field. As in behavioristic theory, it has been suggested that students should be actively involved in teaching and learning (Efendi, 2016, pp. 89–90). Learning in the classroom, as well as field practice assignments, is a manifestation of students' direct involvement in learning and teaching situations.

Thus, the lack of credits problem is perhaps administratively owned by the PAI courses based on MBKM at UNNES and UPGRIS. However, this has been fully resolved with practical activities in the field. In addition, assignments to memorize thematic verses have been implemented in both universities. With this, students are expected to be able to reflect on the content of the thematic verses memorized. It is, of course, beneficial and can guide students' actions in their daily lives. As said by Qutni:

Apart from practice in the field, I usually give the students the task to memorize thematic verses according to the discussion theme, of course, yes, along with their meanings. For example, the theme of corruption on an Islamic perspective, there is QS. Al-Baqoroh verse 188 prohibits taking and eating other people's belongings (Darul Qutni, 2022).

As stated by Sunan:

Other than the small research task, there is memorizing a few verses following the theme of the discussion. Even then, short verses, and not long ones, but yes, they have to memorize them along with their meanings. It is okay to memorize them based on the textual meaning from the Ministry of Religion. However, at least these students know the meaning of the verses they memorize (Sunan, 2022b).

2. Lack of student readiness and group assignment solutions

Implementing the MBKM program, which is based on the PAI subject, has become a challenge for students at UNNES and UPGRIS. It is because the implementation of MBKM in PAI subjects has been held at the beginning of the lecture period, during the first semester at UPGRIS and the second semester at UNNES (Qutni, 2022b). Therefore, it is common for students who have just entered college after their transition from high school/equivalent to have given the pressures and challenges they must face. The pressures faced by students in this phase are usually academic pressure and changing patterns of interaction among individuals, so this often results in stress for students (Adiwena et al., 2022, p. 82). Likewise, Qutni stated:

> Of course, those who know more about this (incriminating students) are students because they judge themselves. Nevertheless, in my observation, it might not be so burdensome or add pressure for the children. The problem is that even though they are counted as new students, this assignment is a group task, not an individual one, so something challenging if done together, makes it light (Darul Qutni, 2022).

As stated by Sunan:

> Actually, things like that (burdening new students because they still need adaptation), but yes, this is also part of the program, so we have to do it whether we like it or not. That is why I still run this program, but in a group way, so they can work hand in hand with each other. If we do it together, no matter how complex the task is, it will become accessible (Sunan, 2022b).

The implementation of MBKM PAI to new students that require doing fieldwork in groups is felt to build solidarity and *ukhuwah* for new students. The MBKM based on PAI subjects at UNNES and UPGRIS can make students have cohesiveness and emotional ties with their friends. Koesoema argues that maintaining solidarity between class members to be aware of togetherness can be done by enabling students to stay together and always maintaining cohesiveness (Koesuma & Anggraeny, 2021). Although it is acknowledged that field practice assignments in MBKM are a frightening specter for new students because they are in a significant transitional situation in their lives (Adiwena et al., 2022). However, these problems can be overcome by having group assignments in the field. It will have a good impact on maintaining student cohesiveness.

Table. 1.5 Problems and Solutions in PAI Subject-Based MBKM

NO	Institutions	Problems	Solutions
1	UNNES	• Lack of credits • Lack of student readiness because it is carried out in the early	• Additional assignments • Group assignments

		semester of courses	
2	UPGRIS	• Lack of credits • Lack of student readiness because it is carried out in the early semester of courses	• Additional assignments • Group assignments

E. CONCLUSION

The MBKM program in Central Java always refers to the ministerial regulations of 2020. It shows that universities in Central Java are responsive to government policies. However, even though universities in Central Java have responded to MBKM, they still have their characteristics in each institution. It shows that MBKM in Central Java higher education is a form of curriculum development for each institution, including PAI. Therefore, the MBKM PAI design in Central Java higher education has at least two significantly different designs: 1) The MBKM design is based on the PAI department. This design is usually carried out by universities that do have PAI departments or study programs in it. 2) The MBKM design is subject-based, which usually applies to public higher education. From the differences between the two forms of MBKM in Central Java, there are problems and solutions for each: 1) MBKM problems and solutions based on PAI subjects. The problem faced in implementing the subject-based MBKM is the need for credits and student readiness. The solution to these problems is by adding group assignments and other assignments. 2) MBKM problems and solutions based on the PAI departments. The problem faced in implementing the MBKM based on this department is that fieldwork assignments take too long and can hinder students from working on their thesis. This issue can solve by starting to work on the thesis at the beginning of the seventh semester.

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